THE PACIFIC

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Pac Theo Sem Reading Room

THE TRUE IMPERIALISM.

Here, where the tide of conquest rolls
  Against the distant golden shore,
The starved and stunted human souls
  Are with us more and more.

Vain is your Science, vain your Art.
  Your triumps and your glories vain,
To feed the hunger of their heart
  And famine of their brain.

Your savage deserts howling near,
  Your wastes of ignorance, vice and shame—
Is there no room for victories here,
  No field for deeds of fame?

Arise and conquer while ye can
  The foe that in your midst resides
And build within the mind of Man
  The Empire that abides.

—William Watson.

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"THE CATHEDRAL SINGER."

"The Cathedral Singer," by James Lane Allen, in the May number of the Century Magazine is one of the most tender and touching stories which the present writer has ever read It is very pathetic, narrating, as it does, the experiences of a mother whose darling and gifted boy was taken from her into the life beyond, soon after he had been given place in the cathedral choir, and when the mother seemed to be entering on a realization of her great hope concerning him.

The story introduces the mother and boy at a time when she was a model for an artist and he a news-boy under the shadow of the Cathedral of St. John the Divine, on Morningside Heights, New York City. Born into better conditions in life, misfortune had brought them to those occupations. Always in the evenings in their attic-home, the mother laid aside her work-a-day garments and dressed herself as she would have the boy remember her in later years; and the boy she dressed in those evening times, never in the rougher clothes of his daily occupation on the streets, but in a manner betokening that to which she fondly hoped in later years he would attain.

The author pictures the little fellow as he sat one day, on a bench in the hillside park. With his cap resting on one of his ragged knees, a sturdy hand planted thereon, and the other sturdy hand on the other knee; and with his sturdy legs swinging under the bench, toe kicking heel and heel kicking toe, he rested briefly from life's battle.

"Altogether he belonged to that hillside of nature, himself a human growth budding out of wintry fortunes into life's April, opening on the rocks, hardy and all white. But to sit there, swinging his legs, this did not suffice to get the heart out of him, did not enable him to celebrate his instincts; and suddenly forth from his thicket of forest trees and greening bushes he began to pour forth a thrilling little tide of song, with the native sweetness of some human linnet unaware of its transcendent gift."

Up the hillside was walking a man who was connected with the great cathedral near by. "At a turn of the road under the forest trees, with shrubbery alongside, he stopped suddenly as a naturalist might pause with half-lifted foot beside a dense copse in which some unknown species of bird sang—a young bird trying its notes. It was his vocation to discover and to train voices. His definite work in music was to help perpetually to rebuild for the world that ever-sinking bridge of sound over which Faith aids itself in walking toward the eternal. This bridge of falling notes is as Nature's bridge of falling drops; individual drops appear for an instant in the rainbow, then disappear, but century after century the great arch stands there on the sky unshaken. So throughout the ages the bridge of sacred music, in which individual voices are heard a little while and then are heard no longer, remains for man as one same structure of rock by which by which he ever passes over from the mortal to the immortal."

As the man paused and listened he thought of instances in which some of the world's greatest singers had been picked up accidentally as it were in most unexpected places. Was he to have such an experience? "Falling on his ears was an unmistakable gift of song, a wandering, haunting, unidentified note under that April blue. He had never heard anything like it.

We pass many beautiful parts of this touching little story and arrive at the day when the mother felt that her dream for her boy was to be a reality. "Her thoughts went back and searched once more along the wandering pathway of her years, and she said within herself that a Power greater than any earthly had led her with her son to the hidden goal of them both—the cathedral."

One day after the choir-master had said: "It is a great voice and he will have a great career," the mother stood looking out of her window at a scene of splendor in the heavens. "It was sunset, the rain was over, the sky had cleared. She had been tracing the retreating line of sunlight. First it crossed the street to the edge of the park, then crossed the wet grass at the foot of the slope; then it passed upward over the bowed, dripping shrubbery and lingered on the tree-tops along the crest; and then it had flamed out far off on the western sky behind the cathedral. It was a gorgeous spectacle in nature. The cathedral seemed not to be situated in the city, not to be based on the rocks of the island, but risen out of infinite space, and to abide in the eternity of light."

Long time did the mother gaze into that vision, full of happiness and peace. She did not know then, as she knew afterward, that her son's career was to be not on earth but in the heavens. A little later came a street accident; and after a few days of lingering in the hospital, her boy received "the gift of eternal youth."

In the closing paragraphs the author vouchsafes to this mother an experience rare as yet to mortals, but such as not a few persons believe will come to be a not uncommon experience in future years. We are told that many a proud, happy, jealous thought was hers as time went on; that she had had her share in life's glory, for it had needed him whom she had brought into the world. "It had called upon him to help give breath to its message and build the ever-falling rainbow of sound over

which Hope walks into the eternal." But more, far more than this, was vouchsafed her as from time to time she went into the cathedral. "Always as the line of white-clad choristers passed down the aisle, among them was one who brushed tenderly against her as he walked, whom no one else saw. Rising above the actual voices, and heard by her alone, up to the dome soared a voice sweeter than the rest."

And always the mother thought of him. She saw him at times in Elysium, playing in an eternal April; and again standing beside his piano. And always in her face there was the look of the immortal. She, too, through him, had entered beyond the veil, and had realized immortality.

REALIZING THE UNSEEN.

In the foregoing editorial it was remarked that there was accorded to the mother of the cathedral singer an experience rare now, but one which may not be so rare in years to come.

The experience is indeed far from being unique today. There was published a few weeks ago by the Fleming H. Revell Company of New York a little book by an English author, entitled "The Mystery of the Unseen." The Rev. F. B. Meyer, one of the most eminent of English preachers, says of Mr. Witley, the author of the book: "He is not the man to dress up a story to attract attention. He is no romancer or dreamer, but a level-headed, practical man, accustomed to deal with business details day by day. To all of us, therefore, there is an enhanced interest in these experiences, because if they visit him, they may not be impossible to any."

"We are evidently passing into a new realm," says Dr. Meyer. "The veil is getting thinner, and the day is at hand when we shall see face to face. What may lie immediately before us is known only in heaven, but it is sweet to think that the departed may not only be a great cloud of witnesses, but a great body of helpers."

The author of "The Ministry of the Unseen," believes that he lives in close relation and communion with his wife who went away into the unseen several years ago; and, impressed with the thought that we are on the eve of a new and much more general experience in these things, he sends forth his little book with the hope that it may be of some assistance in that direction. His experiences are not in their main features different from others heretofore recorded, but they form one more thread in a strand of evidence ever increasing. We give a few of the messages believed by him to have come from the spirit world:

"Never, never think of me as dead, as lost, as separated, as distant. I **live**—yes, **live** in a way that was not possible to me while limited in the body. Always think of me as living, as rejoicing, as ministering; as not simply near to you but united to you in the innermost depths of your being. . . . You think of me as blessed; and rightly so, too; but I rejoice to be blessed not so much on my own personal account as because it makes me able to be the means of blessing you and others both on your side and on my side. . . . You cannot see with the vision that has come to me, but even you are beginning to see that behind all the pain and suffering and loss there was a definite plan for our united lives. One day you will rejoice in a fuller vision, as I do, and in the meantime, rest and rejoice. . . . It is all so wonderful. Instead of being separated, we are united more than ever, for the true unity is not along the physical plane. . . . You must not deplore my absence, but rejoice in my presence; for, believe me, my absence is only apparent, whereas my presence is real. . . . Remember that I am ever seeking to bless you, and that I am able to do so. . . . It is quite impossible for me to to explain to you how closely we are united. It is not simply a kinship, an affinity, a nearness. I cannot make it clear to you. I can only ask you to live in the faith and blessedness of it."

Of course many will say that all this came up out of the man's subconscious mind. Mayhap it did. Not a few will believe otherwise and with him. But be this as it may, we have in what is herein set forth experiences through which men and women have been led to a profounder realization of the unseen and of immortality than had ever before been theirs.

In some thoughts on bereavement the Rev. Dr. R. J. Campbell of the City Temple, London says: "You thought to be desolated by your bereavement, you thought your skies would be forever gray; and lo! you have found that notwithstanding your sharp anguish of spirit a great peace has settled down upon your soul, and the world unseen has suddenly come nearer; so much nearer that the voices of earth are hushed, and everything hard or unwelcome seems strangely small and insignificant in the light of Love eternal."

But, that in such experiences as are herein narrated persons do have communication with the spirit world, more and more many of our most intelligent men and women are coming to believe. The Rev. Dr. John Hunter, one of the great English preachers, has said: "The deeper human heart will not believe that the accident of death destroys all relationship and all possibility of communion between those who tarry here and those who have passed into the unseen world. . . . People in all ages, many of them the sanest, wisest and best of men, have declared that they have been conscious of the spiritual influence of the living who have passed within the veil."

In his book entitled "Telepathy of the Celestial World," published a few months ago by the Fleming H. Revell Company, the Rev. Dr. Horace C. Stanton, of Philadelphia, a Presbyterian minister who has made a thorough study of the phenomena, declares that there is nothing incredible about the hypothesis that messages are transmitted to earth by human minds now in the spirit world. Dr. Stanton writes: "We believe those spirits of departed friends are not less intelligent, emotional and active than on earth, but more so. The idea that they have forgotten or ceased to be interested in their dear ones left behind, what person would seriously entertain? The facts show that under proper psychic conditions, it is only necessary for one person to be thinking earnestly about another to cause the transmitting of a personal vision to that second person. That our friends in the other world have forgotten us, and never think about us, is a proposition which we would not for a moment accept. And that one of them, when his thoughts and affections turn lovingly upon some cherished one whom he has for a season left behind, should exactly as he might do on earth, flash a vision of himself to that earthly friend, is a very simple, readily intelligible and entirely credible thing. The phenomena and the principles all point to the conclusion that this is precisely what occurs. And it is far more con-

sistent and philosophical to accept this view than it is to reject it."

The transmission of impressions from mind to mind here on earth is no longer questioned by anyone familiar with the facts in such cases, and every year many are being added to the number of those who believe also that such transmission can take place and is taking place between the minds of those gone from us and those yet in this earthly existence. It is all very mysterious; and yet it is no more mysterious than many other things in the universe.

That so very few ever get messages from the spirit world does not militate against the hypothesis. Telepathy here on earth is unusual. But it is a fact. This, we shall show in another article later.

READING THE SPIRITUAL SIGNS OF THE TIMES.

The Philadelphia North-American sent out recently to men prominent in the religious world some questions regarding the spiritual signs of the times.

John R. Mott replied: "We are now witnessing in more parts of the world than at any other time in the past nothing less than a great revival of social, ethical, and religious interest and activity."

Charles R. Brown said in part: "We are witnessing a strong reaction against materialism," "a wide-spread insistence upon the immediate utility of spiritual forces for increased health, for personal happiness, and for general well-being," "a new emphasis on the human values," "a tremendous impulse toward civic righteousness."

Vice-President Marshall expressed the conviction that the people "are coming more and more to realize that the only real things in life are the 'Thou shalts' of Jesus of Nazareth. This awakening is having its effect upon the thought and life of the people, and consequently upon their politics."

Rabbi Wise stated that "the world is challenging the Church to prove its worth, and noted a deepening of the religious and moral consciousness of the nation.

William Shaw, the great Christian Endeavor worker, called attention to the changed emphasis from intellectual belief to practical service.

Bishop Berry mentioned the fact that religion had become a popular topic of conversation everywhere.

William Sunday remarked: "I believe we are on the eve of a great national revival, because so many people are interested in truly Christian work, even though they do not actually profess allegiance to Jesus Christ. The whole movement dealing with child labor, minimum wage, square deal—which is a twentieth-century way of stating the Golden Rule,—and economic righteousness is, in my judgment, a tribute which the world is paying to Christianity."

Fred B. Smith noted a revival which was "expressing itself in a moral awakening that is not only calling individuals to repentance, but institutions, organizations, cities, and nations."

SEATTLE WINS IN AN EXPERT CHRISTIAN ENDEAVOR BATTLE.

There was recently a contest between the Christian Endeavor Union of Orange County, California, and the Seattle Union to see which could secure within a given time the greater number of Christian Endeavor experts. Seattle scored 108; Orange County 16. The challenge was given by the latter at the Los Angeles Convention.

Luella S. Dyer, the president of the Seattle Union, who set her mark at 100 at the start, writes concerning the contest:

Seattle naturally rejoices to win from such a worthy opponent as Orange County, but infinitely more in the increased knowledge and efficiency that have resulted.

"During the winter sixteen classes in 'Expert Endeavor' were conducted, each class following a course of from eight to twelve weeks. The work was carried on as thoroughly as in any college. The advantage of class-work was seen in many a lively discussion.

"Of the 108 Experts twenty-five Intermediates. Twenty-two of the 108 passed their examination with a rating of one hundred per cent, and two busy pastors found time to do this work along with their young people. Both of these so much to Christian Endeavor.'

"These Experts represent twenty-nine societies. One society conducted three classes; two societies graduated two classes each. All examinations were written, and some Endeavorers spent four hours on their papers. One Intermediate society reports that sixty-five per cent of its members are Christian Endeavor Experts. One Young People's Society has eighty per cent of its membership in the Expert list.

"Throughout the city interest has been deepened in Christian Endeavor work. Officers do their work better; committees are increasing their efforts.

"Seattle has now, all told, 148 Christian Endeavor Experts. She feels that she can heartily commend 'Expert Endeavor' as the best thing on the market for either societies or individuals that are suffering from listlessness. It works, and it makes you work."

NEW BOOKS.

The Ministry of the Unseen. By L. V. H. Witley. This is a book which many will read with interest and comfort. It is the record of what the author believes to have been glimpses of and messages from the spirit world. Some quotations from it will be found in an editorial in The Pacific this week, entitled "Realizing the Unseen." Some persons doubtless will think of it as many do of Stead's "Letters from Julia,"—as too much in detail and too definite in statement to be accepted as coming from the life beyond. Then, too, many will say, If the author of this book actually had these messages, why do not others who seek such communication have them? As to this it may be remarked: It is established beyond all possible intelligent contradiction that there is such a thing as telepathy, transference of thought from one mind to another on earth; yet cases of such transference are not frequent. We have accordingly no reason for arguing against messages from the spirit world because they are infrequent. Who shall say that we do not in the experiences given to the world as Mr. Witley now gives his have an earnest of something only now dawning for mankind, but which some day will greatly enlarge our outlook in the universe? "The spirit world," writes a mystic, "has for ages been knocking at our doors, commanding, appealing, pleading, now and then thrusting its glories upon us in a desperate sally which ought to make an end of resistance." Think of the ages in which wireless telegraphy slumbered unknown, and of the possibilities in and through it today, and all that is reasonably suggested thereby in discoveries yet to come! Let us refrain from putting up boundaries to human achievement and attainment even in this earthly existence! To what we have quoted elsewhere we add the following: "It is so difficult to express in words the things that interpenetrate the life which is freed from

the body. Faith, Hope, Anticipation, Ministry, Reverence, Adoration, Communion, and all spiritual things are not simply just as real, but are intensified and glorified in an indescribable way. . . . Joy and Peace possess **us** here; we do not possess **them** so much as they possess **us.** And this is equally true of Beauty and Fragrance and Harmony and Radiance. Just as we do not say we **have** a spirit, but that we **are** spirits, so, here we do not say that we **have** Joy, Peace, Harmony, Beauty, but we **are** all these. . . . It is quite impossible for me to explain to you how closely we are united—it is not simply a kinship, an affinity, a nearness. . . . I cannot make it clear to you; I can only ask you to live in the faith and blessedness of it." The Rev.Dr. Campbell of the City Temple, London, said of this book after reading the manuscript, "It is worth giving to the world." It is worth reading. **(Fleming H. Revell Company, New York, 75 cents net.)**

THE EVOLUTION OF A MISSIONARY

The Evolution of a Missionary. A Biography of John Hyde DeForest. By Charlotte B. DeForest. Nothing in missionary biography is quite so gripping as the story of the life of John Hyde DeForest, for thirty-seven years in the American Board work in Japan. Professor Harlan P. Beach says that among the hundreds of biographies with which he is acquainted he cannot recall one which so happily describes the modern apostolic life. And as a man thoroughly acquainted with mission acticities and mission field needs, he expresses the judgment that candidates and young missionaries will find in it a norm for imitation in those methods and activities which are fundamental in missions. The book begins with an interesting sketch of his early life; sets forth the Japanese environment during the early years of his career in Japan, and leads on through those evolutionary processes which made him what he was in later years—one of the most effective moulding forces for righteousness which ever entered Japan or any other mission field. There are graphic chapters on: "A Preaching Missionary, "Furlough and Readjustment," "The Missionary as Educator," "The Missionary Professionally and Non-Professionally," "The Expansion of the Message," "From the National to the International." It is not surprising, when one considers the work of DeForest in Japan, that the emperor in 1908 decorated him with the Fourth Order of the Rising Sun. Mr. De Forest was a broad-minded man, and it was given to him therefore to lay enduring foundations for Christianity in that land to which he gave himself. Illustrative of his tact in the effort to come into touch with the Japanese we give the following: "To one small audience containing a number of priests he spoke of the three great men Asia had produced—Confucius, Shaka, and Jesus. They seemed surprised that a foreigner should know anything about Confucianism and Buddhism. But when they heard that Jesus was an Asiatic like themselves, and if they did not know as much of Jesus as they did of Shaka, they could not be said to have an acquaintance with the great men of their own race, they were amazed. The vast majority supposed thoughtlessly that Jesus was an American or an Englishman." The following will show the breadth of the man: "Once on furlough he was in conversation with a leader of Christian thought whom he supposed to be familiar with and friendly to the viewpoint that recognizes God's hand in the early religious history of every nation. Speaking naturally and non-polemically along this line, he referred to Shaka and Confucius as 'the moral prophets to fit the East for Christ,' and was surprised to have his new acquaintance say, 'All who came before Me were thieves and robbers.' "Yes," replied, Mr. De Forest, "Moses, Isaiah, and all the rest!" Recognition of the good in Buddhism and Confucianism did not cut the nerve of missions, in his opinion. In 1908 he gave a course of lectures in Hartford Theological Seminary, with the title: The Vast Environment God Has Prepared in the East, into Which He Calls Us to Come and Work with Him." His biographer says that it was an ever-enlarging gospel which he preached up to the very end. **(Fleming H. Revell Company, New York; $1.50 net.)**

"THE IMPERATIVES OF OUR CHRISTIAN FAITH."

Anniversary Address, Pacific Theological Seminary April 30, 1914, by Morris H. Turk, Ph.D.

The gentle Gilder, most gracious of our later American poets, takes righteously to task the unvisionary man who fails to discern the virtues of his own day. He is indeed a traitor to his times who finds only the commonplace and the unheroic as characteristic of his own generation. Against such indolent pessimism the prophetic voice of Gilder may well exclaim that

> "He speaks not well who doth his time deplore,
> Naming it new and little and obscure,
> Ignoble and unfit for lofty deeds.

But over against this gentle impeachment and reproof must be arrayed the stern necessity for analyzing and understanding the day in which we dwell. Without searching introspection and vigilant observation no man is competent to solve those imperative problems of life which, neglected, issue in decay and death. A cheerful and effervescent optimism is as dangerous as an easy going pessimism. Neither is brave enough to look the facts in the face. Both are blind to the inexorable conditions of human welfare and progress.

Now one of the essential endowments of the preacher is prophetic insight; and one of his imperative prerogatives the exercise of his prophetic rights. This capacity and its manifestation are not inevitably calculated to increase ecclesiastical popularity. Yet in due time most ministers learn that the sum of all goodness is not contained in playing the role of the popular pastor. The Lord Christ Himself ceased to be popular when He diagnosed His own day in all its unloveliness. He found Himself nailed to a cross because He ventured to deny approval to the existing system of things. Nor did the lines fall in pleasant places for any of the ancient prophets, who in their own times preached righteousness. They were not popular men; but they were fairly necessary. The world's history would have been one of unspeakable and irredeemable tragedy, had these men failed to voice the changeless truth of God. It was only by obedience to their visions that men found safety. Only those nations which listened to their prophets escaped destruction.

Now the prophetic responsibility of the preacher has in no wise diminished. As of old he must be able to discern the signs of the times. He must be competent to analyze and interpret the problems of his own day and generation if he would proclaim with authority those dictates of duty which lie at the very heart of our Christian Faith, and which are forever fundamental to human welfare. It is upon this commanding function of the ministry that we are to center our thought today.

Our own day, like all transitional epochs, is a contradictory one, and therefore not easy to understand. Together with social conditions which are appalling we have the expression of a social passion such as the world has never before witnessed. Facing the unparalleled iniquities of inhuman greed is an ideal of social righteousness amazing in its challenging perfection. Never has the Church had such outward prosperity on so slender a capital of heroic spirituality. Ecclesiastical altruism is actually

popular, and giving to missions is in danger of becoming a fad; but the motives are oftentimes so short-sightedly humanistic and prudential that the wonder is that any spiritual compulsion remains. In a word, external prosperity is the regime of the world in our day. A rampant commercialism is dominant. Artificial and extravagant standards of living exaggerate the significance of the physical and underrate the value of the intellectual and moral. In his wonderful conquest of the world man has become its slave. An outward success is the supreme aim. Education has been bribed by the appeal of the practical until a college course is too commonly looked upon as a preparation for money making. Learning has been brought low to the base purpose of fulfilling a means to a sordid end, and that end is all too often Mammon. Even the Church has fallen under the spell of our monstrous modern prosperity. Ministers and laymen are rushing about doing no end of worthy deeds, but the net spiritual result is frequently, if not commonly, pathetically small. Christian experience, too, is understood and largely realized as a prudential acquirement of external goodness. Our very spiritual welfare must be concretely profitable or we doubt its value. We still shout "In hoc signo vinces"—but we seem to be uncertain whether the sign is that of the cross or the dollar mark.

Now this crude and temporal externalism has many manifestations and has caused many defects and failures in the Church's expression of our Christian Faith. There, are, however, two chief weakness in the faith and practice of Christianity today. These two defects are so basal to the adequate expression of the Christian life that they imply and include many subordinate and related deficiencies. The fundamental failures of our Christian Faith today are first: the lack of an adequate and imperative spiritual ideal; and secondly, the absence of an imperative sense of moral obligation. These spiritual deficiencies are closely connected with the materialistic spirit of the day; they are the inevitable accompaniment of a dominating externalism.

But this gross externalism of the life of today must be understood historically. The history of speculation affords no more striking example of the basal fact that belief determines conduct than the inheritance which our generation has received from the preceding one. The uncritical mind is forever glibly explaining that it makes little difference what one believes, if only his acts are right. But this naive assumption is as harmful as it is false. The psychological experience of the individual and the social ideals of the race bear relentless witness to the practical nature of belief. The unimportant opinions resulting from superficial and careless thinking in the realm of sectarian dogmatics do not, it is true, seriously affect the moral life of the would-be thinker. But the basal beliefs of every man do determine his conduct. He is honest because he believes for a complex of reasons that he would better be honest. It is eternally and universally true that as a man thinketh in his heart, so is he.

When, therefore, we begin to seek the cause of our present materialistic spirit and practice, we have need to ask first, what were the habits and thought in the generation which preceded us? What was the temper of that time? What were the content and direction of the philosophical and theological speculation of yesterday?

The period of thought which came to flood tide approximately twenty-five years ago had two main currents. One was the naturalistic movement in the realms of philosophy and science, the other was the humanistic movement in theology and religion. Each movement was an integral part of the current of speculation, and both were logically and dynamically inter-related. But both movements were false to some of the deepest facts of life and experience; both were superficial in their analyses; and both were wrong in many of their conclusions. The eternal law of sowing and reaping is here revealed; the crooked philosophical thinking of yesterday has issued in the crooked economic and social life of today; the loose theological thinking of yesterday is fruited in the loose religious life of today.

The naturalistic movement to which we have referred centred in the new doctrines of evolution. The entire movement was larger than the evolutionary episode, but the teachings of Darwin, Huxley, Wallace and Spencer were so brilliant and fascinating, and withal appeared to be so constructive and creative that evolution became the synonym for the new naturalism. Evolution began as a purely scientific inquiry as to the facts of life and its modification and continuance. As such it made a valuable, although over-estimated contribution to scientific theory and practice. When the new doctrine became popular, some of the weaker of the conservative clergy were encompassed with consternation, and some of the equally weak among the radical clergy were in high glee. Both were needlessly disturbed. Evolution as a scientific explanation of method and process neither asked nor answered any question concerning the dynamics of the movement. The essential issues of theism were untouched. Evolution of this type is entirely consistent with the most thorough-going theistic interpretation of the world. It is only shown that the divine method has been more extended in time than was formerly believed to obtain and that the purposes of the Creator have been realized by successive stages of growth and development rather than by the instantaneous fiats of former belief. But this wrought no change in the essential spirituality of the universe, and modified no concept of God as Creator and Preserver. Scientific evolution as a descriptive statement of processes may well be held by any theist who is persuaded of the facts.

But many of the scientists were literally carried away with the new doctrine of evolution, and thus they ceased to be scientific because they became metaphysical. And, being quite innocent of the sphere and purpose of metaphysics, they floundered most ignominously. For, not content with showing that in the processes of the natural world the simple is followed by the complex, the lower forms by the higher orders, the evolutionists began recklessly to claim everything in sight, and a great deal that was not in sight and still more that never came to light at all. Evolution was declared to account not only for the methods but for the dynamics of the movement; not only for the forms of reality but for the forces of the universe. This was plainly an invasion of the realm of metaphysics, but the blithe invaders were quite unconscious of the fact. They thought they were solving the problem of the universe, when in fact they did not even understand the problem. The most naive of these sinners was Spencer. His best known book, "First Principles," as a contribution to metaphysics would be amusing if it were not pathetic. He and his associate evolutionists cheerfully committed their system to an unthinkable infinite regress. Spencer himself, however, seemed to have some doubts as to the wisdom of this reasoning, for, after thinking backward through a convenient number of ages, he providently ended his regressive analysis in a convenient primeval mist. From this cloudbank Spencer's evolutionary system never emerged. Up to date the most satisfactory account of the metaphysics of creation is to be found in the first Chapter of Genesis.

But of logic and life these would-be philosophers recked not. Thus the inevitable result was, that God was finally eliminated from the universe, one considerate evolutionist politely bowing the Most High off the edge of the world with the patronizing suggestion that He was no longer needed to explain things. So the popular mind became possessed with the naturalistic bent; the supernatural became unsubstantial in the overwhelming importance of the natural; and the spiritual was looked upon as the vague and unreal shadow of the material.

To indicate how this naturalistic rampage invaded all the sacred precincts of the mental, moral and spiritual life of man would be to occupy needless time in elaboration of the obvious. The pathetic fact is that multitudes were lured to this attractive interpretation of life before they realized that the new naturalism was simply the old materialism in a modern cloak. Almost unconsciously the devotees found themselves without God and hope in the world. The supernatural was viewed with suspicion, the spiritual was construed as unreal, all the finer and diviner interests and aspects of life were dimmed. A matter of

fact realism operating under the heartless laws of cause and effect replaced the intuitive sense of right and duty by a coarse calculation of consequences. The old prudential morality was in full swing again.

Gradually but steadily the naturalistic regime undermined the high ideals of business, robbed education of its finer motives and construed the entire gamut of human interests in terms of a gross externalism. The materialistic influence began to bear its natural fruit of unworthy worldliness. Righteousness just for the sake of the right; goodness for virtue's own reward; justice, mercy, honor, duty, loyalty, these major concepts of the higher life went sadly adrift. The thinking of yesterday was sown to the flesh, and today we are reaping corruption. And we find ourselves at last with two fundamental human needs unfulfilled. As stated at the outset we have no adequate and imperative spiritual ideal; nor have we an imperative sense of moral obligation. The spiritual ideal not only lacks a sufficiently high standard of character, it suffers also because human worthiness here has no immortal fulfillment. The sense of moral obligation is deficient because there is no ultimate personal appeal. Here then we are face to face with the two tragic spiritual delinquences of the Christian faith in our day; the lack of an adequate ideal with immortality, and the lack of moral imperative with an unanswerable authority.

This naturalistic movement in philosophy and the world was paralleled by the humanistic movement in theology and the Church. In so far as the reaction from the old, unnatural, pietistic concept of religion issued in the more humanitarian interpretation of the relations between God and man, the changed view proved to be not only more intellectually wholesome, but also more spiritually effective. For this great gain the world will ever be indebted to those pioneer thinkers who dared to humanized man's concept of God and to interpret to man a diviner concept of himself. Unfortunately the humanitarian movement in theology did not rest here. As the evolutionary scientists went too far and stumbled into materialism, so the evolutionary theologians went too far and stumbled into humanism. The problems of religion became of the earth earthy, and the life that now is eclipsed the life which is to come.

This reaction, however, must also be understood historically. In the day before our own the problems of individual and social life were solved chiefly in the future world. The important business of religion was to get people to heaven. The victims of social injustice were counseled to be patient and long suffering, for great would be their reward in heaven. The economic evils and social sins of modern life were postponed for that heavenly solution that would atone for all the misfortunes of our hard-hearted world.

Plainly that sort of deferred dividend in the field of spiritual insurance could not long endure. An indignant and protesting humanity compelled a regard for the amelioration of life here and now. Consequently heaven ceased to be the clearing house of society's troubles, and a humanitarian theology began to make life decent and wholesome in our present world. But in the eagerness to bring in a new earth, the new heaven was overlooked. Immortality ceased to be the supreme issue of the life that now is, and heaven became an unreal and uncared for interest.

But not only did the humanist movement in theology leave the religious life without an adequate spiritual ideal of immortality, it also left religious experience without that austere sense of moral obligation which alone can lead to vital and worthwhile living. The development of the concept of God as the Father of all men is the notable contribution of the new theology to Christian thought. Here was a concept vibrant with a tremendous latent imperative. But with the relaxing spirit of Christian thought under the humanist influence theology fell into the grievous error of interpreting the divine Fatherhood as complacent and indulgent Grandfatherhood. The sovereignty of God, the Creator, and the moral authority of God, the Father, were alike overlooked in the sentimental and superficial misconception of parental affection. The Christian life was thus allowed to fall into a very comfortable experience with a minimum of obligations and with no disturbing issues. Sin was merely spiritual disease to be outgrown or crowded out by good works. There was no need for alarm. Redemption became a rosy experience of moral influence, and discipleship with the Master was regarded as a pleasant journey with a delightful companion. So the humanist movement in theology led to the same result as the naturalistic movement in philosophy. Neither produced any unconditional imperative which could command with unanswerable authority.

There were many other factors and forces at work in the thought and life of recent years, but the naturalistic and humanistic trend was dominant. Whatever our theories may be, the religious life of today has two supreme needs: the restoration of immortality as a working creed in our faith; and the proclamation of those moral imperatives which lie at the foundation of the spiritual life. In other words, immortality and duty are the commanding issues of the Christian Faith in our day.

Immortality has not in recent years been a popular subject for preaching. Save for the rosy visions of Easter day the eternal life has not held an important place in the modern pulpit. After the righteous reaction from the pious and complacent otherworldliness of the former day, and under the influence of the naturalistic movement within and without the Church, the life beyond came to have a decreasing significance in the minds of Christian people and the world at large. Following the exaggerated interpretation of the parental love of the Most High, doctrines of future rewards and punishments sheered off into such vague distinctions that concern for the issues of eternity ceased to be of great importance. Heaven and hell were no longer the august words of human destiny. Suggestions of future probation also contributed to the prevailing looseness of thought in the realm of eschatology. Gradually the interests of the life that now is became ascendant, and immortality faded away into an indistinct hope.

Now the Christian pastor holds a commission which concerns two worlds. He is the preacher not only or even chiefly of personal ideals and social prosperity in the life that now is; he is charged with the proclamation of a message which concerns the eternal welfare of men. The very heart of the Gospel which has been instrusted to his preaching is that "God so loved the world that he gave his only begotten Son that whosoever believeth on Him might not perish but have everlasting life." The resurrection of Jesus is fundamental to our faith. It becomes so not chiefly because of the supernatural fact of the risen Christ, but becomes the life he lived was in itself invincibly immortal. His teaching repeatedly and insistently declared the absolute importance of the issues of eternal human destiny. The sombre fact of sin and its punishment, with the dark tragedy of spiritual death, matched by the heavenly rewards of righteousness, with the glory of the everlasting life, these austere questions of the soul were conspicuous in the imperative teachings of the Christ. The minister who would fulfill the authoritive message of the Master can give no less heed to the august concerns of immortality.

The spiritual ideal which Christ lived and taught becomes vain unless crowned with the eternal years of God. Take from the Gospels the revelation of the life beyond and they are bereft of power to cheer or comfort. Everything is at stake. "If in this life only we have hope in Christ we are of all men most pitiable." With the Christ-vision of the latent sublimity of human life it becomes inevitable that "this mortal must put on immortality." This has ever been the commanding mesage of the world's great preachers. It is this sublime message that the world today needs but does not want. But the fearless and faithful preacher will build every sermon on the implicit foundation of eternal issues.

In doing this, however, the preacher will find the most insidious form of modern materialism. It is said of the early apostles that "with great power they gave their witness of the resurrection of the Lord Jesus." But before this was affirmed the significant condition was reported that "not one of them said that aught of the things which he possessed was his own." The economic form of the apostolic community is not important. The essential fact

is that under the inspiring vision of Christian immortality the faith of the apostles led them to subordinate all temporal and material interests to the sublime years of eternity. With them every earthly value was related to an eternal principle. The earth became the footstool of heaven.

This apostolic viewpoint of the relative values of this world and the other world does not adequately obtain in our day because few of the modern disciples of Christ deny ownership of their possessions. In this there is no insinuation either of Christian communism or socialism. Neither of these economic social forms could ever purge the human heart of that covetousness against which the gentle Christ gave His terrific warning. It is not the form but the spirit that is at issue. Nor is any question of the measure of wealth involved. Whether rich or poor, or fortunately merely well-to-do, the problem is concerning the individual's own attitude towards his possessions. If he construes possession as absolute ownership and thus centers his thought on earthly gain, it is improbable that he will give any witness of the resurrection, and it will be impossible for him to give it with power. The preacher who proclaims the inexorable conditions of witnessing for the resurrection will probably discover the tragic need of his message.

There is another aspect of the ministry of the eternal life not so commonly recognized nor so easily understood. It is the significance of immortality in the solution of our economic and social problem. Few social enthusiasts, even of the Christian type, comprehend the vital importance of this viewpoint. Yet it is fundamental for all permanent human betterment. The fatal defect in most of the secular methods for human uplift is not only that they over-emphasize the importance of purely physical welfare, but that they fail to realize that the objects of uplift are not merely humans but immortals. All of our diviner Christian charities are based on the recognition of man as an immortal child of God. All the social welfare work of the world needs to have this basal fact always in mind. Without it even physical amelioration becomes less effective and abiding. The Church has not always vividly retained this attitude. Oftentimes she has been so busily engaged in the Good Samaritan business of taking the man from Jericho to a convenient inn that she has neglected to bring back the prodigal son to his Father's eternal heart and home. A worthy concept of man as an immortal soul is essential for a worthy plan for his earthly welfare.

This practical bearing of immortality upon life is even more significant for those larger social problems which involve economic readjustment, and for those moral problems which imply reformation. The reconstruction of human society is hopeless on the materialistic basis. Every page of human history denies its possibility. Any scheme for human uplift which does not recognize and respect the dignity and worth of man as an immortal child of God, will fail of its purpose. We can bring in the new earth only as fast as we bring in the new heaven.

Immortality when thus understood, not merely as the multiplication of years but rather as that fine personal life in this world which becomes worthy of being eternalized, immortality is thus seen to be one of the heroic imperatives of our Christian Faith. As such it is worthy of all proclamation and acceptation. Heaven is no longer regarded as a prudential option to be chosen for reasons of safety and happiness. Rather immortality comes to be an absolute obligation, binding in its dictates of authority upon all the children of men.

We come now to the one supreme and fundamental need of our Christian Faith: the necessity of life for imperatives which are unanswerable, and a concept of duty which is absolute and unescapable. Here is the most tragic spiritual problem of modern times. All the diviner issues of personal and social welfare are involved in it. All other problems return to this central problem. And the heart of the problem is this: How can we restore and increase the sense of moral obligation; how can we enthrone duty as the supreme motive in the spiritual lives of men? For the supreme need of both religion and the world is for absolute imperatives of conduct.

The necessity for such spiritual imperatives becomes more apparent when we consider the pathetic failure of the lower motives to lift human life to higher levels. The inevitable pessimism latent in all naturalistic theories of human progress are revealed in all their dismal failure in a modern instance of striking import. Dr. Alfred Russell Wallace, the co-discoverer with Darwin of the principle of natural selection, was for his long lifetime a consistent and logical exponent of the evolutionary theory. His last book entitled 'Social Environment and Moral Progress" presents his mature and seasoned convictions in regard to the world-wide, age-long problems of individual and social ethics. Before presenting his prophecy of the future we may report his estimate of present conditions:

"Taking account of these various groups of undoubted facts, many of which are so gross, so terrible, that they cannot be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the Social Environment as a whole, in relation to our possibilities and our claims, is the worst that the world has even seen." (p. 169.) This appears to be a fairly vehement indictment of the naturalistic outcome. The abject failure is moreover ascribed to the inability of natural selection to work save under the most favorable conditions. On p. 146 Dr. Wallace says:

"It is my firm conviction, for reasons I shall give farther on, that when we have cleansed the Augean stable of our present social organization, and have made such arrangements that all shall contribute their share either of physical or mental labor, and that every one shall obtain the full and equal reward for their work, the future progress of the race will be rendered certain by the fuller development of its higher nature acted on by a special form of selection which will then come into play."

That is to say: When the millenium arrives then natural selection and evolution will begin to work again. That this is really just what is meant appears as we continue the quotation:

"When men and women are, for the first time in the course of civilization, alike free to follow their best impulses; when idleness and vicious or hurtful luxury on the one hand, oppressive labor and the dread of starvation on the other, are alike unknown; when all receive the best and broadest education that the state of civilization and knowledge will admit; when the standard of public opinion is set by the wisest and the best among us, and that standard is systematically inculcated on the young; then we shall find that a system of truly natural selection will come spontaneously into action which will steadily tend to eliminate the lower, the less developed, or in any way defective types of men, and will thus continuously raise the physical, moral, and intellectual standard of the race."

In other words naturalism makes the abject confession of total inability to do anything until we reform and transform the social organization of the world into a practically perfect system. When we have brought in the new heaven and the new earth, then natural forces can once more resume business at the old stand!

This pathetic fiasco of naturalism is referred to only because it is typical and inevitable. It suggests also the great havoc wrought in the realm of ethics. For there is always a unity in the several aspects of contemporary philosophy Materialism in metaphysics involves sensationalism in epistemology, and hedonism in ethics. Now the immortal Kant has made morever plain that the only true moral motive is that of duty. This he called the categorical imperative because it was based on no promise of reward or threat of penalty, but rested in its own intrinsic authority as loyalty to the right. All other motives he called conditional imperatives, for they were in the nature of fulfilled conditions, and were not properly moral at all.

Without going all the way with Kant in his rigorous interpretation of duty, we find in his teaching the secret of our practical need in our own day. Consequent upon the naturalistic movement our moral and religious motives have been too prevailingly prudential. The emphasis in conduct has been not duty because it is right; rather the motives to moral action have rested dominantly in good to be gained or some pleasure to be enjoyed. The abysmal need of the moral and religious life of today is the en-

thronement of duty as the heart of all human welfare.

This was the commanding teaching of the Christ. He honored and used all the lesser imperatives of sowing and reaping in his counsels with men. But He understood and realized the ineffectiveness of all such conditional goodness. As his ministry passed from popularity to persecution he increasingly centered His own life in that austere concept of duty which was finally interpreted by the cross. As Christ became the supreme revelation of God, he also and thereby became the supreme revelation of man. Only in the life and teachings of the Master are we to find those fundamental concepts of God and man which by their intrinsic authority become the austere and absolute imperatives of human life.

One of the outstanding imperatives which Jesus obeyed in his own ministry and which He relentlessly bound upon the hearts of men was the sovereignty of God. The majesty of the ancient Jehovah suffered no abatement of authority in the teachings of the Master. The God of fatherly tenderness never ceased to be the sovereign of the universe, the invincible ruler of men and nations. This sovereignty which Jesus interpreted in terms of moral purpose and leadership has not always been so conceived. The modern religious mind is inclined to rebel at any suggestion of divine sovereignty because of the false and pernicious doctrines of the heartless theology of a former day. The sovereignty which construed human life and destiny as fore-ordained by the inexorable decrees of a willful despot was indeed unspeakable in its reflections on both God and man. We have now come to see that theological determinism is unholy in theory and as immoral in practice as the apparently grosser form of materialistic determinism. Both are undivine and inhuman. But there is a sovereignty of God which needs emphasis in our day. It is the concept of God as the divine leader of the race; as the great guide of human history. Such sovereignty is expressed in terms of moral purpose and plan; in the will of God as supreme over all human volition. This is the divine sovereignty which must be restored to the conscience of the men of today. We must realize once again that God has dedicated the human race to moral victory, and that the ultimate supremacy of His Kingdom is as inevitable as the dawn.

Closely allied to this imperative is the sovereignty of the divine fatherhood. Here is a spiritual fact from which no appeal may be made. The filial relationship involved in the concept of God as the Father of every human soul presents an unescapable imperative of duty and obedience. The divine origin of each personality and the sequent divine destiny enjoin upon all men an obligation to live as becometh the children of the Highest. Jesus, "knowing that He came from God and goeth to God" girded himself for loving and lowly service; and no man attains his finest capacity to serve either God or men until his life comes under the power of this divine imperative.

But the supreme imperative of all human history is the Cross. Here are incarnate all the holy motives which have crowned humanity with the halo of service. Calvary stands apart from every other peak of moral redemption. The Cross is the one unanswerable fact; the one absolute expression of duty; the one supreme revelation of love. The Cross is the very heart of redemption which it forever typifies.

But we are not now concerned with theories of the atonement. All the explanations which theology has offered are not adequate to interpret the majestic and compassionate work of grace which our Lord wrought for the salvation of men. Rather we seek to emphasize the implicit imperative of the Cross for Christ Himself. It became His supreme duty. Because of the life He lived it became inevitable. In obedience to it He gave His highest testimony of loyalty to God, to mankind and to Himself. The Cross was the supreme imperative for Christ.

But the Cross is also the supreme imperative for men. This is not a fact which our pleasure-loving, money-mad world wishes to hear. But no message is so needed. The great moral tragedy of our day is the "he that seeketh to save his life shall lose it." This was the insistent warning of Jesus. Not only does the world of unredeemed men need to hear this word; there is no greater message that our Churches need to heed. "The disciple is not above his Master" and the eternal challenge to the follower of the Christ is the imperative of his own cross.

The last imperative is that of love. This was Christ's last word to His friends; it is God's last word to man. Here is the ultimate spiritual challenge to the duty and loyalty of mankind. "If not for your own sake, if not for the world's sake, then, for my sake," this is God's last appeal. This is the final spiritual imperative: "If ye love me, keep my commandments."

The eternal conflict between pleasure and duty finds no nobler setting in the world's literature than in George Herbert's quaint little poem which he calls "The Collar." It interprets the spiritual conflict which waged in his manhood's heart as he faced a dividing of the ways. On the one hand the voices of luxury, prestige and power sought to lure him to a life at Court. On the other, one still small voice summoned him to high duty in the lowly service of the Church. He had all but yielded to the seductions of a worldly career when one word faced him with duty, and he obeyed the divine imperative.

I struck the board, and cried, "No more;
I will abroad.
What! Shall I ever sigh and pine?
My lines and life are free; free as the road,
Loose as the wind, as large as store.
Shall I be still in suit?
Have I no harvest but a thorn
To let me blood, and not restore
What I have lost with cordial fruit?
Sure there was wine
Before my sighs did dry it; there was corn
Before my tears did drown it.
Is the year only lost to me?
Have I no bays to crown it,
No flowers, no garlands gay? All blasted,
All wasted?
Not so, my heart; but there is fruit,
And thou hast hands.
Recover all thy sigh-blown age
On double pleasures; leave thy cold dispute
Of what is fit, and not; forsake thy cage,
Thy rope of sands,
Which petty thoughts have made, and made to thee
Good cable to enforce and draw,
And be thy law,
While thou didst wink and wouldst not see.
Away! take heed;
I will abroad.
Call in thy death's head there; tie up thy fears.
He that forbears
To suit and serve his need
Deserves his load."
But as I raved, and grew more fierce and wild
At every word,
Me thought I heard one calling, "Child!"
And I replied, "My Lord!"

THE SEA BIRD TO THE WAVE.

On and on
O white brother!
Thunder does not daunt thee!
How thou movest!
By thine impulse—
With no wing!
Fairest thing
The wide sea shows me!
On and on
O white brother!
Art thou gone?

Some are nearer the rocks than others, but all who have cut loose from Christ are drifting.

A CONFESSION AND A PLEA.

Dear Pacific: That memorable meeting at the Scottish Rite Auditorium in San Francisco stirred my deepest enthusiasm. I was proud of those who conceived it, and of those who so well honored themselves and our Congregational fellowship in their statement of the Changed Views.

Since then I've been suffering a not unnatural reaction from the ardor of my prompt enthusiasm; have been trying to put myself in the place of the other fellow, the traditionalist, so to name him.

Did I tell you that I heard some one near me hiss when others gave applause, at one point of the discussion? I did not turn my head, but my heart gave a turn, because I felt so indignant and out of fellowship with one interested enough to show such bad manners. Was it "fair play" he was looking for?—for recognition alteram partem of his side?

I am coming to think that the orthodoxist, with his narrow views, his confused notion of the natural and the supernatural, does yet appreciate in one way, the phenomenon "Bible," as we modernists sometimes fail to do. In his instinctive clinging to the Form in which Bible truth and teaching is given, confusing, it may be, at times, form and substance, he has yet real solid ground to stand on. Let me try to show this.

Intelligently or not, he honors the literary style of much of the Bible, above those who are critical of just that its distinguishing feature. Form is the vehicle of the spirit. The Divine Pedagogy of the Spirit of God in Scripture is up to date—and beyond. Oh, the passionate human hearts that beat under the garment of prophecy and psalmody, is there anything like it, quite, anwhere? What book or literature has such words of universal appeal—the earmark of literature—as "Look unto Me, and be ye saved, all the ends of the earth." Perhaps, self-confident modernist (I am addressing myself), dust has gathered on your Concordance and you have forgotten how often and how emotionally biblical writers talk in their day of the ends of the earth—the "Lord who looketh to the ends of the earth"; "whose salvation is to the ends of the earth"—thank God! "who shall judge the ends of the earth." Holy **men**—true! spake as they were **moved!**. And was the human soul ever more deeply moved than in some of these, the great unknown ones most of them? And shall they not stir us up in these our **Wanderjaline** of travel and toil and discipline in learning painfully the divine craftsmanship of righteousness?

Literature speaks the universal speech of man in particular terms—to speak technically; is the product of the imagination fusing thought with passion. Who cannot **feel** Davids Lament, Jonathan's parable, the Balaam story, the 90th Psalm, as consummate art?

As a child, reciting my chapter, or verses, with my brothers in rivalry, to my mother Sunday evenings long ago, it was the human touch and the human appeal that prepared me to weather the sophomoric age of Higher Criticism. Shall I ever forget Naaman's "rage' (I was so sorry for him); and "the little captive maid out of Israel"? Does Helen of Troy, or Iphegenia, so appeal to us? Pippa, perhaps, is more like her. And the servants of Naaman and their ministry. We will never tire of that story. We knew nothing in those days of the Isaiah the Third. He is well enough in his place.

So "Sir Walter" read and heard the Bible; and Shelley loved to spend days over it—Shelley, the atheist—so Mrs. Shelley tells us. It is the Bible as literature that takes hold of us, not as knowledge of facts as such.

And the later forms and higher skill reached in art and literature can not be understood apart from the earlier attempts at self-expression.

Critics are a sorry lot often in their disagreements. They had seven minds as to Homer's birthplace. That did not trouble Keats, who read Homer in Chapman's translation, and was inspired thereby to one of his best efforts.

Perhaps the simple-hearted Bible reader made a little more intelligent, may prove to be the "missing link," by which we shall yet prove our descent from a truly pious and church-going ancestry, who at least could endorse Chillingsworth's aphorism, "The Bible and the Bible Alone the Religion of Protestants." Perhaps, too, by such means we shall weather the head-winds of this interesting, wide-awake, non-church-going, "transition" period and stress of spiritual weather.

I know we modernists, Protestant and Romanist, are trying to humanize the Bible that it may be saved to the intelligence and love of the rising generation, and to bring in a Christ, who is a true Son of Man, as well as Son of God, but I cannot quite be sure of success coming by the critical method, though it has done much and may yet do more. But if I use it I want to first humanize myself a little more, and then I shall not de-humanize, denature the Bible, or the hopeful youth, male and female, of our churches. This is my confession and plea. W. W. LOVEJOY.

Among the Churches.

CALIFORNIA.

Los Angeles, Grace.—The pastorate of Grace Church has been resigned by Rev. C. W. Duncan.

Pasadena Neighborhood Church.—Nine persons were welcomed into fellowship the first Sunday of the month.

North Berkeley.—Sixteen persons were welcomed into fellowship at the May communion service, 15 uniting on confession.

Rialto, Rev. George F. Mathes, Paster.—At the last communion service there were thirteen additions to the church membership. The annual meeting held recently showed the church in good condition in all its departments. All financial obligations for the past year have been met. The church is making a steady growth. During the present pastorate the increase in membership has been 54 per cent. During the winter the pastor has been delivering a series of sermons on "The New Outlook for Health," which have been well received.

San Mateo.—The annual meeting, which was also the 50th anniversary of the organization of the church, was held May 6th. Devotional exercises were conducted by the pastor. Reports indicated that the church is in a healthy and prosperous condition. The financial secretary reported all bills paid and a balance of $129. It was

voted to make street improvement which will cost $1200. At the close of the business session the meeting adjourned to the church parlors where plates were set for 60 persons. After refreshments Mr. G. W. Dickie gave an address on "The History of the Church and its Ministers." Mother's Day was observed Sunday morning May 10th. The church was well filled. A mother's choir rendered the music for the service. Many new families were present.

Redlands.—Fourteen were received at the May Communion, making a total of forty-three in the four months' pastorate of Rev. Herbert A. Jump. Large congregations, especially of young men and women, are following the course of the original sermon-novel being read Sunday evenings. A few weeks ago a man accosted Mr. Jump in the vestibule after the evening service and asked, "Will you let me borrow that book? I want to see how it comes out." He was informed that there was no book, and that the story had not "come out" yet. He then explained that he was a man out of work, and he had been standing beneath the open window outside the church listening to the whole reading, and wanted to know the sequel. He supposed the preacher was reading some story in print. A Men and Boys' League has been formed; also a "Tribe of Congregational Trampers," who are exploring the beautiful mountain fastnesses in the neighborhood of the city.

Los Angeles, Lincoln Memorial.—The dedication exercises of the Lincoln Memorial church was held Sunday, May 10. At the morning service Dr. Kenngott preached. At the afternoon service the principal addresses were by Dr. Turk and Superintendent Larkin, with brief addresses of welcome and congratulations from several of the Los Angeles pastors. The new church, situated just off Central avenue, on 34th street, is a churchly building, adequate to its work and quite attractive. There is room in the city for a work among the colored people, provided the Lincoln church can succeed in presenting an appeal different from that of the other African churches. Congregationalism's only justification for entering the field at all is that a certain type of trained and educated colored people cannot be reached by the other churches. The future of this church depends entirely on how well it can minister to that class.

Pasadena, North.—The twenty-fifth anniversary of the North Church of Pasadena was celebrated by special services during the week following May 3. On Sunday, the third, at the morning service, a historical sermon was preached by the pastor, Rev. Geo. M. Morrison, and a short address was given by the pastor emeritus, Rev. Henry Taylor Staats. At 3:30 in the afternoon a fellowship service was held, Rev. E. E. P. Abbott of San Diego, Rev. James H. Lash of the Lake Avenue Church, and Dr. Fox of the First Church of Pasadena, making addresses. On Monday evening a reception was held at the parsonage. Wednesday evening the anniversary supper was served. On the afternoon of Sunday, May 10, the concluding service was held, five pastors of churches on the north side of Pasadena speaking. The Pasadena North Church has had a steady and substantial growth during the past quarter century of its life, in the whole time having had but two pastors. Rev. Henry Taylor Staats served from 1888 to 1906, and Rev. George H. Morrison from 1907 to the present.

ACTION OF THE CALIFORNIA ORIENTAL MISSION ON THE RESIGNATION OF DR. POND.

In accepting the resignation of Rev. Wm. C. Pond as superintendent of the California Oriental Mission, after more than forty years of service in the evangelization of Chinese and Japanese in America, the directors wish to record their conviction that the present wide-spread establishment of missions for Orientals in America supported by our Congregational churches, and the very general and hearty interest in the work of those missions, would never have been accomplished without his unfaltering faith, his tireless energy and his unstinted self-sacrifice. He championed the cause of the Chinese when the feeling was strongest against them. He took up the crusade of salvation and brotherhood for these despised and misunderstood people, and has had a very large share in the marvelouss change of sentiment toward them, not only among Christian people but among all classes. In the midst of the cares of a busy pastorate he took up this work, not because he was appointed by any Board, but because he firmly believed the Chinese were "fellow partakers of the promise in Christ Jesus through the Gospel." For years he devoted the vacations from his his church work to visits in the Chinese communities throughout California, where the contagion of his faith and zeal inspired others to take up the work which he was carrying on with such energy in San Francisco. The call of the work for those he loved to call "his brethren" (perhaps because so few were willing to admit toward them the claims of brotherhood) led him from the pastorate into a service not only State-wide but nation-wide on behalf of Orientals in America, so that he was known and honored by all friends of Oriental missions throughout the land.

His heroic task of re-establishing the San Francisco Mission after the fire, the splendid appeal of his message and his consecrated personality to Christian people in the East at that time showed that his faith failed not with advancing years, and ever since, he has undertaken new tasks as they came to him with the same undaunted courage and optimism.

His work has always been characterized by a passion for spiritual results. His own deep, heart-life has kindled the hearts of many Orientals who could not understand all he said, but who could not fail to understand his anxiety for their salvation. For the Chinese and Japanese mothers he has prayed and labored more abundantly, recognizing their isolation, their conservatism and their great spiritual need.

Wherever the scattered Chinese have gone from the central mission in San Francisco, they have carried grateful memories of Dr. Pond. And not the Chinese alone, but all the American churches where he has come have acknowledged the power, the grace, the inspiration of his spirituality.

We believe that his prayers and his presence will yet bring many benedictions to the hearts of his brethren, Oriental and American, and we wish for him the untroubled leisure of the remaining years in which he may still, without anxiety and without official obligation, witness to the love of Christ toward men of every race.

On behalf of the directors,

C. S. NASH, President.
G. W. HINMAN, Secretary.

When sin seems small God does not seem great.

DEDICATION OF "THE NEIGHBORHOOD HOUSE" OF THE WEST-SIDE CONGREGATIONAL CHURCH, PASADENA.

The "Neighborhood House," built in connection with the West Side Congregational Church of Pasadena, called also "The Neighborhood Church,' was dedicated on Sunday, April 26th. This building, which is for institutional, educational and recreative work along religious lines, was made possible by a gift of $10,000 from Dr. G. Roscoe Thomas, in memory of his wife. The equipment for the building and for the work therein, which is very complete, was furnished by the church congregation; and large results are expected from the operation of such a center of uplift in the community.

In an address on the day of dedication, Dr. Thomas told of the vision which Mr. Hitchcock, the pastor, had disclosed to the people when he had first come among them four years before—a vision of such changes and improvements as would make it possible for the church to be a living, moulding influence in every part of the life thereabouts.

The day of realization, he said, had arrived, and they had joy, not because they had more bodily comfort because of the improvements, but because of the possibilty of attracting more people to the church, especially the young, and through them advancing the reign of righteousness on the earth.

In the course of his address Dr. Thomas dwelt on the superlative importance of work for and among the young people. He also laid emphasis on giving, remarking in that connection: "I do not like that word 'give' in the way we use it. I have heard persons say as a reason for not attending church: the churches are always asking for money; wanting us to give, give, give. If these people had been educated to the habit of giving, it would not seem such a burden. Suppose we should substitute for that word 'give' the word 'return';—return to the Lord a portion of that which belongs to him, which is his own, that which he has permitted us to acquire. It might take from the act some of the terror which some people seem to have when asked to give back to the owner a portion of what he has entrusted to their care."

After Dr. Thomas had presented the keys of the new building to Judge Gibbs, the chairman of the board of trustees, the latter paid high tribute to Mrs. Thomas as a memorial to whom the building had been erected, speaking of her as a woman of exceptional beauty of character, ever an influence for good.

The Rev. L. Potter Hitchcock, the pastor, outlined the use to be made of the "Neighborhood House,' remarking that when he had come to the church the neighborhood had lost its community consciousness, and that this house was an expression of the fact that it was being restored.

"There is a great deal of talk about California dry and the nation dry. God grant that it may be so! But if you make it a success you have got to put something in the place of what you take away. We are going to close thousands of saloons, but we have got to provide something in their place. The command is not only to overcome evil, but to overcome evil with good."

Among the immediate uses of the building will be that of Sunday evening vocational talks to the school children. The aim will be to answer the question, "What Shall I Do with My Life?"

There is an auditorium which will seat 300 persons; it has an excellently equipped stage. There is a fine moving picture and stereopticon equipment. In the front of the building is a library and reading room. It is hoped to have in addition to the books already available here a branch public library established.

In the room for boys there are a combination billiard and pool table, punching bag and other equipments for work and play.

The main room is arranged so that it can be used for Sunday-school work—along the sides of the room being heavy curtains on movable rods, so arranged that they can be swung out at right angles to the wall, making small class rooms.

All in all, the building and equipment are such as to admirably fit it for the good purpose for which it was intended.

Very aptly did Dean Damon of the Throop School say: "I think you have planted here something worth while."

Remarking that "the inclination in California is to plant something and watch it grow," he continued: "You have set your tree in good ground and the fruit should be good. And I believe that before long, people from other sections of the city will be coming over here to get buds from your tree and take them home and plant them in their own gardens.

"From the city planning standpoint this is an important step. The tendency of the day is to crystallize around a center and then around smaller centers. It is in the smaller centers that civic problems are often worked out to the best advantage."

TWO NEW SOUTHERN CALIFORNIA CHURCHES.

Recognition councils are almost ceasing to be of interest to Congregationalists in Southern California, because of the amazing frequency with which they have been coming during the last couple of years. During the last week two such gatherings have been held, and as a consequence the Conference will be stronger by two churches, each of which in its own way is full of promise.

On the afternoon of Sunday, May 3, the new enterprise at Athens, one of the many suburban subdivisions near Los Angeles, was recognized by a small council from the neighboring churches. The Letter Missive was read by Rev. Geo. H. Wilson of Compton, Rev. H. P. Case was made Moderator, and Rev. T. C. Peterson scribe. The new church has a membership of about 40, and a Sunday school of about 75. It was brought out during the examination that in more than the usual sense this church was a union movement, for there were several Baptist families connected with it, who came in because of the broadness and comprehensiveness of the Congregational way. At the public service, which was held immediately after the business session, Rev. Mr. Childs, founder and some-time principal of the Christian Endeavor Academy, gave the charge; the Prayer of Recognition was by Rev. J. L. Maile; the Right Hand of Fellowship by Rev. J. H. Mallows; and the benediction by Rev. A. W. Hare. Remarks were also made by Rev. A. A. Kidder, the pastor of the church.

The second recognition council of the week was held Friday evening, May 8, in the hall at 220 N. San Pedro street, where the Bethlehem Japanese Mission has been

housed, to recognize it as an independnt church. In the last year's Yearbook it is given credit as having an existence of its own, but in this year's issue it will not appear, it never having been separated from the parent work at Bethlehem until now. But in 1915 it will continue its game of hide-and-seek by appearing, for the second time, but this time correctly, as one of the large sisterhood of churches in the southern metropolis. Rev. Geo. W. Hinman was Moderator of the council, and Rev. C. W. Greenlee of Bethany church, scribe. After the examination and a nuanimous vote to recognize, the Scripture was read by Rev. R. B. Larkin, and prayer was offered by Rev. J. H. Mallows. The address was by Mr. Hinman. The charge to the new church was given by Dr. Pond, and the charge to the pastor, Rev. G. G. Tanaka, by Dr. Kenngott. The Right Hand of Fellowship was by Rev. K. Kodaria, pastor of the Japanese Congregational church, Oakland. The new church has a large, well defined field in which to work. The region in which it is located is almost entirely inhabited at the present time by Japanese, and so there will be a general work, for women and children, as well as the mission work for the floating population of male laborers. A most pleasing feature of the service was the presence of Dr. Pond, the father of the work among Oriental people on the coast. H. V. H.

AMONG THE ORIENTALS.

At the May communion four young men were received into the Chinese Congregational church of this city, two on confession. On the same day eleven were added to the Japanese branch of our church in Riverside, six on confession and five by letter. These last had been recovered from a forgetfulness of their former covenants so that for these this step was almost equivalent to a new confession.

On Friday, May 8th, the Bethlehem Japanese church was, by action of an ecclesiastical council, duly recognized and welcomed into fellowship. The sermon was preached by Rev. E. W. Hinman, who was also moderator of the council; the charge to the church was given by Rev. W. C. Pond; the charge to the pastor, Rev. G. Tanaka, was by Dr. Kenngott of the Los Angeles Church Extension Society, and the Right Hand of Fellowship was extended by Rev. K. Kodaira of our Japanese church in Oakland.

On the same day, the Convention of Japanese Congregational Churches in California held what I suppose to be its Annual Meeting , at the chapel of our First Japanese Mission. I cannot report the proceedings but understood that the very earnest and brotherly discussion which was going on when I entered the room related to some plan of union among the Japanese Churches in California. If there can be union on the basis of the old motto: "In essentials, unity; in non-essentials, liberty; in all things love," all will be well. Yet, even then, I think it will be found that God's law of unity in diversity obtains both in nature and grace; in the Kingdom of Heaven not less than in lower realms. W. C. P.

WASHINGTON.

Northwestern Association.

The twenty-third annual meeting of the Northwestern Association of Congregational Ministers and churches was held with the Snohomish church on May 5-6. The general theme of the program was, "The Church and the Coming Generation." A fair representation of the churches was evident and practical problems were freely discussed.

The opening session was called to order by the Registrar, R. M. Pratt. C. J. Rolls was elected scribe. The moderator, Henry W. Johnson, having removed to Pennsylvania, the assistant moderator, James D. Hudson, was called upon to preside. Brother Hudson made a good presiding officer and was nominated moderator for the ensuing year. The material and spiritual value of reformatory work was presented by Supt. D. B. Olson and Chaplain Withington, of the Monroe Institution.

An interesting discussion was provoked by the criticism of Rauschenbusch's "Christianizing the Social Order," given by J. D. Hudson. The sermon delivered by Rev. C. A. Stillman, of Clearlake, was a message containing many good things. His text was, "I Have a Message From God."

Devotional exercises conducted by Rev. Dr. West, of Everett, were greatly appreciated. His expositions of the heart of Ephesians and Philippians were most inspiring.

The recent Efficiency Campaign was discussed and the general opinion was that much good was done. Revs. Warren Morse and R. M. Pratt were elected as team leaders for Associational team work among pastorless and struggling churches. Dr. Scudder spoke on the future of Congregationalism. Anacortes was selected as the place for the fall meeting, with Carl J. Swain as the preacher.

The closing meeting was a great inspiration. The address of Rev. J. K. Browne, of Turkey, will not soon be forgotten. His unique method of presentation, and his happy way in relating incident brought out forcibly the thought that the self-sacrifice of the native Christians was an object lesson to the home churches. Rev. Dr. H. C. Mason, of Seattle, spoke on "The Church and the Coming Generation," emphasizing the need for a presentation of religious truth that would win the respect of young people receiving modern training in the schools and universities. He believed that the church to win must place more emphasis upon the application of the teaching of Jesus to the problems of the social order. A strong plea was given for more earnest work among young people from twelve to twenty years of age. R. M. P.

DR. MASON'S TENTH ANNIVERSARY IN UNIVERSITY CONGREGATIONAL CHURCH, SEATTLE, CELEBRATED.

The University Congregational Church of Seattle celebrated recently the tenth anniversary of the pastorate of the Rev. Dr. Horace C. Mason, the twenty-fifth anniversary of his ordination, and his 51st birthday. There was a banquet and reception attended by more than 300 persons.

Dean Haggett of the University of Washington had charge of the reception program, and Mrs. Henry Landes, wife of the president of the University, was in charge of the banquet.

Judge Frater presided at the formal session.

President Landes contrasted the church to which Dr. Mason had come ten years ago with what it is today because of his splendid leadership—dwelling on Dr. Mason's fine manhood and rare gifts as a preacher.

Mr. F. A. Osborne, chairman of the prudential committee, spoke of the beautiful new house of worship which Dr. Mason had led the church to build, and of the many persons received into membership by him—670 in all, 200 of them on confession.

Professor Eastwood, the chairman of the board of trustees, told of the high esteem in which Dr. Mason is held by the official boards of the church.

The Rev. Hugh Elmer Brown of Pilgrim Church remarked that Dr. Mason fulfilled in an ideal way the prophetic office of the ministry. "We love him for his sunny ways, his rugged sincerity, his hatred of humbug and cant, his splendid Christian manhood and his fresh and inspiring way of presenting truths."

Dr. Van Horn of Plymouth Church, spoke of Dr. Mason's diversified gifts, and in what a splendid way he had met all the requirements of his important pastorate.

Superintendent Scudder remarked that Dr. Mason, in his judgment, measured up to the ideal preacher and pastor in his sympathetic watchfulness over his people, his conspicuous sincerity and rare gifts of mind and heart.

Ralph C. McAllaster brought greetings from absent friends and in a happy manner presented to Dr. Mason a leather volume containing letters of greeting from friends in Vancouver, Brandon, B. C., and Pullman, and from numerous friends and churches in Seattle and elsewhere. The volume contained also letters of appreciation from the board of diretcors of University Congregational Church and messages of appreciation from President S. B. Penrose of Whitman College and Dr. Edward Lincoln Smith of New York, former associates of Dr. Mason in Christian work in Washington.

Mr. McAllaster also presented Dr. Mason with a silver cake dish containng one hundred silver dollars. When Dr. Mason rose to respond the congregation rose and greeted him with cheers. Dr. Mason said he intended to live on the sunny side of fifty to the end of his life's journey and spoke feelingly of his grateful appreciation of the generosity, esteem and kindliness that had been shown him and his family.

OREGON LETTER.

By Gorge H. Himes.

The eighteenth annual meeting of the Portland Association of Congregational Churches and Ministers was held with the St. Helen's Church Tuesday and Wednesday, April 28th and 29th. Ten churches were represented by eleven ministers and twenty-three delegates. Rev. J. R. Knodell, of the Arleta church, was chosen moderator, Rev. F. J. Meyer, assistant moderator, and Rev. Frank W. Gorman, of the Atkinson Memorial church, scribe.

The general theme of the Association was "The Church at Work," and it was introduced by Rev. Daniel V. Poling, followed by discussion, and a broad outlook was taken into the work of the church in the world as it relates itself to individuals spiritually, intellectually and physically.

Rev. W. H. Meyers, of the Scappoose Church, presented the subject of "Church Membership," and Rev. John J. Staub, of Sunnyside church, Portland, that of "The Church and Evangelism." Both topics were widely discussed.

During the "Woman's Hour," Mrs. E. S. Bollinger read an interesting paper prepared by her daughter, Miss Helen Bollinger, entitled "Pilgrims of Today," and Mrs. William C. Kantner told in a graphic manner "How One Woman Found Her Place." Dr. Susan Tallman, of China, told in a most interesting way of the conditions there.

The address by Rev. Frank W. Gorman on "The Missionary Motive of the Church," brought out lengthy discussion, and was an occasion of much profit.

"The Kind of Leadership Needed in Our Congregationalism of Today," was the subject of a stirring address by Rev. George A. Paddock, Superintendent of the Home Missionary Work in Oregon.

The associational sermon was delivered by President C. J. Bushnell of Pacific University.

Rev. E. S. Bollinger of the Highland church, spoke on "Sabbath Observance," with discussion following.

Rev. Luther R. Dyott, of the Portland First church, made an address on "The Secret of Success in our Common Work," and Rev. J. R. Knodell, of the Laurelwood church, made an address on Temperance.

A "Round Table" conference was conducted by Rev. W. C. Kantner and the time thus spent was exceedingly profitable.

Rev. Howard N. Smith, superintendent of the Congregational Sunday school work of Oregon, made a report giving a general idea of what had been accomplished during the past year. He closed by announcing that he had tendered his resignation to the C. S. S. & P. S.

In this connection the committee on resolutions submitted the following resolution, which was adopted:

"Whereas, the C. S. S. & P. S., through its General Secretary, has notified Rev. George N. Edwards, chairman of our State Sunday School Committee, of its action in appointing Mr. Matthews, of Seattle, a State Secretary of Washington, to take charge of our Sunday school Missionary work in Western Oregon, in addition to his work in our sister State, thereby insuring us but a portion of his time; and

"Whereas, such a plan of supervision will leave a large portion of our State unmanned and without Congregational Sunday school supervision; and

"Whereas, we believe the present hour most inopportune for curtailment or retrenchment of our Sunday-school work; therefore, be it

"Resolved, that we greatly deplore and regret such action by our General Sunday School Board, and hereby protest against such action as being unwise, ill-advised, and hurtful to our Sunday school work in Oregon; further, in view of the services rendered by Rev. Howard N. Smith, the retiring superintendent, during his twelve years of labor, be it

"Resolved, that we hereby acknowledge such service, and wish him success in new fields of endeavor."

In addition to the foregoing, resolutions of thanks to the members of the St. Helen's church and citizens of the city generally for most cordial hospitality, were passed.

Other items of business were transacted as follows: Rev. J. S. Mowery, of the Wesleyan Methodist church, was invited to sit as a corresponding member. The creed of 1913, as prepared by the National Council, was unanimously adopted.

Pilgrim church, Portland, was chosen as the place for the next meeting, and Rev. F. H. Meyers appointed the associational preacher, with Rev. W. C. Kantner alternate.

Letters of admission to other associations were granted to Rev. A. W. Bond and Rev. C. H. Wirth.

The helpfulness of the music provided by the local choir of the church, assisted by Rev. Frank W. Gorman and Rev. D. V. Poling, was a distinct feature at all the devotional meetings of the Association.

Portland, May 10, 1914.

You cannot measure out your love, but you must measure out its expression.

NOTES AND PERSONALS.

Next Monday the address at the meeting of the Congregational ministers of San Francisco and vicinity will be by the Rev. Dr. Gammon, a district secretary of the Congregational Sunday School & Publishing Society.

The new auditorium of the North Berkeley Congregational church will be dedicated next Sunday at 3 o'clock. The dedicatory sermon will be given by Dr. Van Horn, pastor of the First Congregational Church of Oakland. The services will be participated in by various pastors. Dr. Brooks will give greetings from the First Church of Berkeley. The church is on the corner of Walnut and Cedar streets.

The Rev. George Morris, a pioneer Congregational minister, passed into the other life at Hollywood, California, on Saturday, May 2. Mr. Morris organized the First Congregational church of Alameda in 1879 and was its first pastor. He had other pastorates in California, and had much to do with early day Congregationalism in the State. He was born in England in 1836 and in early life went out as a missionary to the South Sea Islands, under the London Missionary Society. Mr. Morris was an earnest temperance advocate and did fine service in that cause all his life. For the last few years of his life he made his home with a daughter in Southern California.

SUNDAY REST LAW PETITIONS.

Superintendent G. L. Tufts of the Weekly Rest Day League requests that the initiative petitions for a Sunday rest law for California be sent in to the committeeman in charge at each county seat, after they have been verifiled before a notary. The blanks should be written in full, especially the precinct name or number. All pastors kindly take not.

For The Children.

SOME LITTLE BROWN BEES.

One brigbt, sunny morning early in spring, when the dandelions were the only flowers out in the grass except a few little white clovers, the Brown twins had a birthday. They were five years old. Now, like all twins, they had their birthdays on the same day every year, so this May morning was a happy one for them both.

What did they get for their birthday? Well, when Father Brown came home at noon he brought two funny little square houses not much bigger than a bird-house, and of course they knew that one was for Billy and one was for Betsy, and they jumped up and down and clapped their hands.

"Oh, what a fine house for my dolls!" cried Betsy.

"And my rabbits shall live right next door in the other house," added Billy.

"But look at the tiny little door," said Father Brown. "Surely it's not big enough for a doll or a rabbit." Sure enough it wasn't; they could see that as they looked closer.

"The little families have already moved in, children," said Father Brown; "these houses are not for rent." Then, of course, Billy Brown wanted to open the door at once.

"Look out, Billy,' cried Father, but not quite in time, for out flew—guess what—why, a little brown bee. Billy tried to catch it and put it back, but he let go very quickly and put his finger in his mouth. Away he ran to Mother Brown, and when she looked at it she said, "Mother's boy is so sweet the bees are trying to get honey out of his little finger." Then both the twins laughed, but they stayed away from the beehives and played on the front porch till Father came home from work once more.

That evening after tea Father Brown took the two little houses away up in the back yard by the fence and put each one up on a short pole, Billy's on one side of the garden path and Betsy's on the other. Then when it grew too dark to see any more, Father Brown took a twin on each knee and told them all abount the little brown bees which had come to keep house in the back yard.

He told them that if they gave the little bees plenty of room they would never bother them again, but work busily all day long, gathering honey from the flowers for them all.

The next morning the little doors were hardly opened before the bees were busy flying out and in from dandelion to clover and back again to the hive, loaded down with honey.

Billy and Betsy loved to sit off a little way and watch them at their work. As the flowers began to bloom in the garden the bees were happy as they could be, and came back every time with all the honey they could carry. Every little bee was busy, for there are very few lazy bees.

One morning while Betsy and her doll were watching the bees and making dandelion chains, they saw two of the bees fly out of the hive and over the fence into Mrs. Johnson's yard. They were very sorry to see this, for Betsy had been told not to go over into Mrs. Johnson's yard and pick flowers, and she knew it must be just as bad to go and get honey there unless Mrs. Johnson said they might.

At last she thought what she would do. She went over to Mrs. Johnson's front door and knocked, then she waited. Mrs. Johnson was out in the kitchen baking cookies, so she had to knock again. When Mrs. Johnson came to the door, she said, "Hello, little neighbor, come right in." In walked Betsy, and she kept on going way through to the kitchen. I guess she smelled the cookies, don't you?

"Please, Mrs. Johnson," she said, "may our bees come over in your yard for honey? I thought perhaps you wouldn't care, for you have no little bees of your own. Our bees never step heavy on anything, and they never pick any flowers; all they want is just the honey."

Mrs. Johnson had no little girls of her own, and she was very glad to see Betsy, and she gave her cookies for herself, one for Billy, and one for the doll, then she said, "Little Betsy, of course your bees may come over in my garden and get honey, and you may tell them that way over by the fence the sweet peas will soon be in bloom, and they will be full of honey."

Betsy sat on the doorstep until she had eaten her own cookie and the doll's, too, and then she ran home with Billy's for fear she might forget and eat that.

After the bees had been working for a great many days Father Brown opened the hives, and he found so much honey that they couldn't use it all. So they took three of the little square boxes of it over to Mrs. Johnson's. Once more Betsy knocked at Mrs. Johnson's door, and this time Mrs. Johnson opened it right away. "Just look what our bees made for you, Mrs. Johnson," cried both the twins at once. "They made it out of your own flowers." Mrs. Johnson said she never could have gathered her honey for herself, and she sent a "thank you" back to the little brown bees.—Gertrude Davenport, in the Kindergarten Review.

THE SWEETNESS OF LIFE.

It fell on a day I was happy,
And the winds, the concave sky,
The flowers and the beasts in the meadow,
Seemed happy even as I;
And I stretched my hands to the meadow,
To the bird, the beast, the tree:
"Why are ye all so happy?"
I cried, and they answered me.

What sayest thou, O Meadow,
That stretchest so wide, so far,
That none can say how many
Thy misty marguerites are?
And what say ye, red roses,
That o'er the sun-blanched wall
From your high, black-shadowed trellis
Like flame or blood-drops fall?
"We are born, we are reared, and we linger
A various space and die;
We dream, and are bright and happy,
But we cannot answer why."

What sayest thou, O Shadow,
That from the dreaming hill
All down the broadening valley
Liest so sharp and still?
And thou, O murmuring brooklet,
Whereby in the noonday gleam
The loose-strife burns like ruby
And the branched astors dream?
"We are born, we are reared, and we linger
A various space and die;
We dream and are very happy,
But we cannot answer why."

And then of myself I questioned,
That like a ghost the while
Stood from me and calmly answered,
With slow and curious smile:
"Thou art born as the flowers, and wilt linger
Thine own short space and die;
Thou dream'st and art strangely happy,
But thou canst not answer why."

—Archibald Lampman.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

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Teacher (drawing two parallel lines on the blackboard)—What relation are these lines to eaech other?

Head of the Class—Twins.

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